1: Fitzgerald H-5 (1937-1938) AE3 Sino-Tibetan
Border Peoples AE3



slow time, putting down the chopsticks after each mouthful, and waiting a minute or two till the host motions his guests to continue. But when the boys bring in two more dishes, while of the first two, still hardly touched, one remains untasted, the host, after another suitable pause, and a further round of wine, which by now is beginning to have a distinct effect on the faces of the guests, says, with a friendly wave of the chopsticks, "Please help yourselves". The guests then begin to eat heartily, no longer putting down the chopsticks after each mouthful, and only pausing to drink wine at the invitation of their neighbour or their host. More dishes are brought in, and some of the half eaten ones taken out, for the ladies to taste, and the stiff manners of the first part of the meal give way to an increasingly uproarious informality. Talk is loud and slightly fuddled, and is almost drowned by the sharp cries of two neighbours engaged in one of the wine contest games which enliven Chinese feasts. The simplest of these games, introduced into Europe by the agency of the British Navy, is still popular with the Min Chia.

The two contestants place two full cups of wine between them. Each then raises his right hand and brings it down with the fist in one of three positions; either palm open, which is called "paper", or fist clenched, which is called "stone", or middle fingers held apart, which is called "scissors". If both contestants have chosen the same gesture, they have to repeat it until they are unlike, for the game consists of three rounds, the one with two out of three winners being successful. If A clenches his fist, i.e. makes "stone" and B has an open palm, then B wins that round, for "paper wraps stone". But next time A makes open fingers, "scissors", and B again has open palm, so B loses that round, for "scissors cut paper". Each gesture conquers one other and is conquered by another; paper

1: Fitzgerald H-5 (1937-1938) AE3 Sino-Tibetan
Border Peoples AE3



574 524 273 wraps stone, stone blunts scissors, scissors cut paper. The loser has to drink both cups of wine in two draughts, this being called "*Kan Pei*" "dry cup."

By the time this game has been played three or four times 574 264 most of the losers are unconscious of what food they are eating, which is a pity, for it is delicious. Fish from the lake are served whole in brown sweet sauce, and are pulled to pieces with the chopsticks. Half-way through the feast a sweet dish of rice with a brown sugar sauce is served, and eaten not with chopsticks, but with china spoons. No rice is eaten till nearly the end of the meal, and some do not eat any at all. It is considered both unseemly and imprudent to drink wine after rice has been eaten, consequently the rice is only served last, when the guests have drunk their fill. The host must not ask for the rice first, for that would be a hint to the guests to stop drinking, but one of the guests, late in the feast, may ask for rice. The others can continue to drink if they wish to, but when the last dish, the "Fire Pot," is brought on, the wine is finished off. The Fire Pot is a circular trough-like dish, with a charcoal brazier in the centre, and the food consists of raw vegetables and thin slices of meat which are put into the circular trough and cooked lightly on the table, the guests helping themselves as the process continues. This dish is in fact the original from which the well-known Japanese Sukiyaki is derived. In Yunnan it is not eaten as a separate meal, but as the last dish at a feast, or on a picnic, where it has the advantage of being kept hot in the open air.

The host must not be the first to stop eating, even if he has long since had enough, he must toy with some food until at least one of the guests has finished. Each person, as he finishes, lays his chopsticks on the top of his bowl, and lifting it, bows to the host and the others, showing the inside of the bowl, which must be quite free from any

1: Fitzgerald H-5 (1937-1938) AE3 Sino-Tibetan
Border Peoples AE3



scrap of food. It is very bad manners to leave even a grain of rice in the bowl. The other guests then attempt to put more food in his bowl, but this is only pantomime, and he immediately leaves the table. In fact everyone, as he finishes, at once gets up, for the Min Chia idea of politeness on this point is the exact contrary of our own. For the guest who has finished to linger at the table would suggest to them that he regretted having stopped eating.

Tea and cigarettes are then served to the guests in the adjoining room, and some of the older men usually smoke opium, but in about a quarter of an hour the guests take their leave, for no one is expected to make much conversation after the feast, and many would not be capable of it. The Min Chia never drink wine at other times, for them wine is part of a feast, only to be taken with food, but essential at a party. Drunkenness is thus rare. People drink at a feast until they are more than a little intoxicated, but thereafter they go straight home and sleep, so that a drunken man in the street is an unknown sight. Moreover, only a minority take wine in excess. The most part of the guests drink until they are merry, but in no sense drunk, and the quantity of food eaten at the same time also prevents rapid intoxication. Opium smokers very rarely drink. It is almost an invariable rule to find that those who drink much do not smoke opium, and that those who do, hardly drink more than one cup of wine. I only came to know one man who both smoked opium regularly and also drank heavily, and he was generally regarded as a loose liver.

Apart from feasting there is very little entertainment available for the Min Chia of the well-to-do class. There is an occasional play given at one of the guild houses, or at a theatre in the town, but this is a rare occurrence. The Guild Houses, being the associations of Chinese merchants, are private, and the entertainments there are given only at

4: Liu K44 (no date) 1944 AE3 Sino-Tibetan
Border Peoples AE3



The tribes people in Lifan have no social center or community center, not to say theaters, cinemas, or dancing halls. But they have a custom of dancing around the fire. The kitchen is the social center. This is because of the low temperature even during the summer nights, and because they are free only in the evenings. During festivals or on special occasions they all gather in the kitchen of their ruling house, dancing and singing around the fire. A wine pot is passed round and round among the dancers. It is the special duty of a servant of the host and hostess to stand by, whose sole duty it is to fill the wine pot as soon as it gets empty, and the pot seems to be empty all the time.

They are very fond of wine. It is home-made wine, made of barley. Rich or poor have big pots of wine. It is made of the raw materials most accessible to them, and it is one of the few stimulants they have. Some of them drink wine as if they were drinking water. It is the custom to offer wine to people who are starting off on a trip. When we were leaving Ma-o in the Black River region the wife of the T'ou-jen 頭人 or leader carried a big bucket of wine, and we were asked to take out our rice bowls and drink with them, for they did not have enough bowls for us. The more one drinks the more courteous one is. Even among the Gia-rung people around Cha-ku-nao the same custom holds.

## G. CUSTOMS IN CONNECTION WITH THEIR RELIGIOUS BELIEFS

The mountains are precipitous, and Nature is magnificent but fearful. People are living at the mercy of their climatic and geographical environment. Therefore, like all primitive people, they believe that there is a spirit in everything; they are animists. They have heaven gods, earth gods, cow gods, horse gods, water gods, tree gods, mountain gods, and a whole lot of other gods. In some temples they have a conglomeration of gods collected from various sects of religious beliefs and shelter them under the same roof, and worship them in a mass. They are very tolerant about religious beliefs, and they worship everything and every god that comes their way, and they think their gods must be very tolerant of each other too. Their whole lives are chained by superstition. Among people of the Lama faith, twice a year they have the "Dancing God Ceremony" 跳神會, once at the end of the year as a farewell to the old year, and once in the early spring to welcome the new year. In August an out-of-door play is given as a thanksgiving to the gods for their harvest.

The center of social activities among the Ch'iang people is the religious teacher. He is present at nearly all occasions, such as when people are sick, when people are moving, when people are happy, and when they want to give thanks. Besides, he is the chief actor at the four most important occasions of the community. First is the ceremony around the beginning of May, when the snow is disappearing and the frozen soil is softening. One sheep is sacrificed to the mountain god for the opening of the mountain, for from henceforth people can go to the mountain for sowing, for gathering fuel, and for digging. The second occasion is around the beginning of July. It is a ceremony in which

Meau

262 noodles made of both wheat flour and bean flour, carrots and white cabbage in Ho-chou. For feasts wealthy people prepare "pao-tzu," i.e., pastries of cooked flour dough, Chinese style, which are filled with garlic. Rice is also occasionally served. It is prepared in various ways, preferably boiled until it is soft, with sugar added.

263 Garlic and paprika are the chief condiments, also hua-chiao
273 (Zanthoxylum piperitum D.C.). Salt comes from the Kokonor.

733 Wine is purchased from the Chinese who make it from Tibetan barley. It is not very potent. Most Tibetans drink only on festive occasions; but now and then one also finds confirmed /33/ drunkards. When they are drunk the Fantzu often get very raucous and crude. They sing and shout and brandish their swords. These drunken bouts often end in a fight and sometimes also in murder.

276 Most Tibetans do not smoke because tobacco is very expensive. When they do, they buy pipes from the Chinese or make them themselves of wood or bone. They use the tibia of the sheep, just like the Northern Chinese, for example, in Shansi. Taking snuff is much more common than smoking, but the snuff contains no tobacco. They either make it themselves from a mixture of tobacco ashes and the finely pulverized ash that remains when sheep dung is burned, or they buy Chinese snuff in Ho-chou. The latter is made of wood ashes mixed with various "medicines." The snuff powder is stored in yak horns or in snuff boxes. (1)

1. Rockhill 1), Plate 17, Figures 2 - 4.

264 The nomads eat three meals a day. Breakfast is rather late, after the livestock has been milked and driven out to pasture. The midday meal is eaten when the sun is at its height, the evening meal rather late, after dark. The food - mainly tsamba and butter - is the same at all meals. Guests are also offered food three times a day. Men and women eat the same food, but they are not permitted to eat together in the tent. The men eat in the right-hand section of the tent, the women in the left. The food must be handed from one section to the other around the hearth; it is considered very impolite to hand it over the hearth. (2)

2. so as not to offend the spirit of the hearth: Hermanns 3), page 48.

252 The cooking pots are large kettles made of brass about 80
415 centimeters in diameter and 60 centimeters high. They are

2: Rock K-5 (1934- ) 1947 AF16 Southwest China
Sino-Tibetan Border AE3



131 For four or five months of the year, Bahang and the Salween valley are absolutely isolated from the rest of the world on account of the snowed-in passes; Swiss Catholic monks from the monastery of St. Bernard in Switzerland have lately crossed the Si La to the Salween in the height of winter.[45] To the north of Bahang are hostile Tibetans, and to the south savage Black Li-su, thus there is no outlet save over the Mekong—Salween divide.

197 212 The Lu-tzu 獹子 have no written language, while the spoken language itself is exceedingly primitive. They call themselves Nu and A-nu[46] (PLATE 188).

[181] 262 273 The Lu-tzu or Nu-tzu are a calm and amicable people; they are poor and their staple food is maize; they brew a sort of beer and also distil a liquor. They drink a great deal, but otherwise their wants are few; a laborer does not earn more than five cents silver a day, and two dollars silver represents riches.

The *Yün-nan T'ung-chih*, ch. 201, p. 8b, states the following about them:

101 "Their name Nu-tzu 怒子 is derived from the fact that they inhabit the Nu-chiang tien 怒江甸. During the reign of Yung-lo of the Ming dynasty (1403–1424), Nu-chiang tien was altered to Lu-chiang Chang-kuan-ssu 祿江長官司; the tribe lived outside the borders of Wei-hsi, more than 10 days beyond the Nu Chiang, encircling the river.

"In the eighth year of Yung-cheng (1730) they returned to allegiance and became part of Li-chiang and Ho-ch'ing; they obeyed the native transferable officials of the two magistracies who administered the affairs of the Nu-tzu in addition to their own. They are cruel and savage; they use cross-bows

[45] The monks after waiting one and a half years, finally received permission from the Yün-nan Government to build a hospice on the Col of La-tsa 喇扎 in Tibetan La-rtsa. The pass is named after a small village on the eastern bank of the Salween, and is on the Mekong-Salween divide north-west of Wei-hsi; it is only a short distance to the north of the spot where the German travelers, Dr. Brunhuber and Schmitz, were assassinated by Black Li-su on January 5th, 1909.

[46] The *Yün-nan T'ung-cheng-chih* states in Vol. 18, fol. 12, that "they inhabit the Salween and their territory connects with K'ang-p'u, Yeh-chih, and A-tun-tzu. The adjoining southern land is Lo-mai-chi 羅賽其 and borders on Mien-tien [Burma]. They are commonly called wild tribes (Yeh-i 野彝). They wear hemp cloth garments, the men wear trousers and the women skirts, and no shoes. The roofs of their houses are made of bamboo and the walls of braided bamboo. They grow wheat and panicled millet, coarse vegetables, yam, and taro; they eat the flesh of wild animals and use no salt [*Note*: — The latter is merely a Chinese idea, although salt is scarce]. They have neither horses nor mules. Among them are no thieves and objects can be left on the road. They hunt the tiger and leopard. They make bamboo utensils, and weave red designs into their hemp cloth. The Mo-so tribespeople come over 1,000 li to sell objects among them. They are of a timid nature. Their roads are bad and their life full of hardships. The Li-su prey on them and they are unable to retaliate or protect themselves from their attacks. In the eighth year of Yung-cheng (1730) an official was established at Wei-hsi, and when the Lu-tzu heard this, they came in procession to the K'ang-p'u 康普 border and paid tribute with 80 catties of yellow beeswax, 15 lengths [one length is 10 Chinese feet] of hemp cloth, 10 skins of serow [*Capricornis*], and 20 deerskins, and thus made their submission. The tribute-paying was thus established in perpetuity. In return they were given rock salt and the officials were requested not to intimidate or insult them. They were encouraged to sell the Huang-lien 黃連 [the rhizome of a species of *Coptis*] and they took back much salt which they sold, and thus commerce was established among them. They are quick-tempered and quick to kill."